1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

824 roll it[1] about their legs, and it ſerves for ſtockings. The wo-
291 men wrap it round their bodies, from an opinion that the
842 warmth promotes fruitfulneſs. It ſerves to light their fires,
782 being eaſily kindled. On great holidays they bind garlands of
372 it about the heads and necks of their idols; and when they make any ſacrifice, or kill any wild beaſt, they offer ſome of this plant as an atonement, that the relations of the beaſt which is killed may be appeaſed. Formerly they did the ſame by the heads of their enemies: after having adorned them with theſe garlands, they performed ſeveral ſorceries, and then ſtuck them upon poles. The Coſſacks call this plant *tontchitze*.

3/4 Few plants are of more general uſe than the nettles; for
283 being without any kind of hemp, they would have no materials to make nets of for fiſhing, which is abſolutely neceſſary for the ſupport of life. They pull them up in the months of *Auguſt* or *September*, and binding them in bunches lay them to dry in the ſhade. When they dreſs them, they firſt ſplit them with their teeth, then peel off the ſkin, and beat them. After this they comb them, then ſpin them between their hands, and wind them up upon ſpindles. The thread of the firſt ſpinning, they uſe for ſewing, but to make their nets they double and twiſt it; which, after all, never laſt above one ſummer. The truth is they are very ignorant and unſkilful in this manufacture; and moreover they neither ſteep their nettles, nor boil their yarn.

1. [plant resembling cyperoides, which is dressed]

CHAP.

1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

ſlands of *America*. When they eat, they ſit upon their hind legs like a ſquirrel, and hold their food, which is roots, berries, and cedar nuts, with their fore feet. They are pretty to look at, and whiſtle ſurpriſingly loud. No body thinks [1]his while to hunt ermines *, weaſels †, or common marmottas ‡, unleſs by chance they meet with them; ſo that one cannot reckon ermines amongſt the furrs of *Kamtſchatka*. But there is a creature of the weaſel kind, called the glutton ‖, whoſe furr is ſo greatly eſteemed above all others, that when they would deſcribe a man moſt richly attired, they ſay that he is cloathed with the furr of the glutton. The women of *Kamtſchatka* dreſs their hair with the white paws of this animal, and reckon them a very great ornament. However, the *Kamtſchadales* kill ſo few of them, that they not only have not enough for exportation, but even import ſome from *Jakutſki* at a very great price. They put the greater value upon the furr of the glutton the whiter and yellower it is, although every where elſe this ſort is deſpiſed: nay, they eſteem it ſo much, that they ſay the heavenly beings wear no other garments than of this furr; nor can they make their wives or miſtreſſes a greater preſent than of one of theſe ſkins, which was formerly ſold for thirty, and even ſixty rubles; and for the two paws which the women wear in their hair, they ſometimes give one, and ſometimes two ſea beavers. The greateſt number of theſe gluttons is found near *Karaga*, *Andirſka*, and *Kolima*. They have a ſurpriſing dexte-

* Ermineum majus. GMEL.
† Ermineum minor. Ejuſdem.
‡ Marmotta vulgaris. Ejuſdem.
‖ Muſtella rufo-fuſca, medio dorſo nigro. LINN.

[1] [Original torn. Probably "it worth"] rity

l: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

but in the old ones it turns grey. The young ones have their hair long, browniſh, and very ſoft. This is the moſt peaceable of all the ſea animals; it never makes any reſiſtance, but endeavours to ſave itſelf by flight. The females are very affectionate to their young, and carry ſuch as cannot ſwim upon their belly between their fore feet; for until the little ones can ſwim themſelves the mother ſwims upon her back. When the fiſhermen purſue them, they never quit their young' till the very laſt extremity; and if they ſhould happen to ſlip them they preſently return to where they hear them cry; ſo that the fiſhers endeavour to kill or catch the young, as the moſt effectual method of taking their dams. They have three different ways of catching them: 1ſt. By nets placed among the ſea cabbage*, whither the beavers retire in the night time, or in ſtorms. 2dly, They chace them in their boats, when the weather is calm, and kill them in the ſame manner they do ſea lions or ſea cats. The third method is upon the ice, which in the ſpring is driven on the coaſt by the eaſt wind; and this laſt is ſo general, that when the ice is driven ſo ſtrongly upon the ſhore that the people can paſs upon it with ſnow ſhoes, they conſider it as an acquiſition of great treaſure, and all the inhabitants upon the coaſt hunt and kill vaſt numbers, as they ſtalk along the ice ſeeking an opening to get into the water. However, ſuch a drift of ice upon the coaſt does not happen every year, but when it does, they call it a good year; for the natives, Coſſacks, and merchants, find a great advantage from this trade. The *Kuriles* did not eſteem the ſkins of beavers more than thoſe of ſeals or ſea lions before they ſaw the value that the *Ruſſians* put upon them; and even now they will willingly exchange a dreſs made of beavers'

* Focus marinus.

l: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

237
291
136

for a good one made of dogs' ſkins, which they think are warmer, and a better defence againſt the water.

Beſides thoſe already deſcribed, there are ſeveral other ſea animals here, the moſt remarkable of which is the manati, or ſea cow. This animal never comes out upon the ſhore, but always lives in the water; its ſkin is black and thick, like the bark of an old oak, and ſo hard that one can ſcarcely cut it with an ax; its head in proportion to its body is ſmall, and falls off from the neck to the ſnout, which is ſo much bent that the mouth ſeems to lie below; towards the end the ſnout is white and rough, with white whiſkers about nine inches long; it has no teeth, but only two flat white bones, one above, the other below; its noſtrils are near the end of its ſnout, in length and breadth about an inch and a half; they are double, and within are rough and hairy; its eyes are black, placed almoſt in the middle, and near in one line with the noſtrils, they are no larger than ſheep's eyes, which is certainly remarkable in ſuch a monſtrous creature; it has no eyebrows nor eyelaſhes; and its ears are only a ſmall opening; its neck is not eaſily diſcovered, the head and body being ſo nearly joined; however, there are ſome vertebræ proper for turning the head upon, which it actually does, particularly when it feeds, hanging its head like a cow; its body is round like that of a ſeal, being thickeſt about the navel, and growing ſmaller towards the head and tail; the tail is thick, and bent a little towards the end; it ſomething reſembles the beard of the whale, and ſomewhat the fins of a fiſh; its paws, which are under its neck, are about 21 inches long, with them he both ſwims and goes, and by them he takes hold of the rocks, to which he ſometimes faſtens himſelf ſo ſtrongly, that when he is dragged from thence with hooks he will leave the ſkin of his paws behind: it is obſerved that theſe paws are

ſometimes

1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

381 They make glue of the dried ſkins of fiſhes, and particularly of the whale-ſkin. A piece of this they wrap up in birch bark, and laying it for a little while in warm aſhes they take it out; and it is then fit for uſe, and to me ſeems as good as the beſt *Yaick* glue.

CHAP. VII.

Of their DRESS.

291 THEIR cloaths, for the moſt part, are made of the ſkins of deer, dogs, ſeveral ſea and land animals, and even of the ſkins of birds, frequently joining thoſe of different animals in the ſame garment. They make the upper garment in two faſhions; ſometimes cutting the ſkirts all of an equal length; and ſometimes leaving them long behind in form of a train. They are made of deer-ſkins, with wide ſleeves of a length to come down below the knee: there is a hood or caul behind, which in bad weather they put over their heads below their caps: the opening above is only large enough to let their head paſs: they ſew the ſkins of dog's feet round this opening, with which they cover their faces in cold ſtormy weather, and round their ſkirts and ſleeves they put a border of white dog-ſkin: upon their backs they ſew the ſmall ſhreds of ſkins or ſilk of different colours. They commonly wear two coats; the under coat with the hair-ſide inwards, the other ſide being dyed with alder; and the upper with the hair outwards. For the upper garment they chooſe black, white, or ſpeckled ſkins, the hair of which is moſt eſteemed for the beauty of its colours.

Men and women, without diſtinction, uſe the above-mentioned garments, their dreſs only differing in their under cloathing, and in the

1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

the covering of their feet and legs. The women have an under- 291
garment which they commonly wear at home in the houſe, con-
ſiſting of breeches and waiſtcoat ſewed together. The breeches
are wide, like thoſe of the *Dutch* ſkippers, and tie below the knee;
the waiſtcoat is wide above, and drawn round with a ſtring.
The ſummer habits are made of dreſſed ſkins without hair; their
winter garment is made of deer or ſtone-ram ſkins with the
hair on. The undreſs or houſhold habit of the men is a girdle
of leather, with a bag before, and likewiſe a leathern apron to
cover them behind: theſe girdles are ſewed with hair of different
colours. The *Kamtſchadales* uſed formerly to go a hunting and 291
fiſhing during the ſummer in this dreſs; but now this faſhion is 177
changed, and below their girdles they wear linen ſhirts, which
they buy from the *Ruſſians*.

The covering of their feet and legs is made of ſkins of different 291
ſorts; in the ſummer time during the rains, they wear the ſkins
of ſeals with the hair outwards; but their moſt common covering
is the ſkin of the legs of the rein-deer, and ſometimes of
the legs of other beaſts, the ſhaggieſt they can find, to preſerve
them againſt the cold. But the fineſt buſkins, which both the 292
Coſſacks and *Kamtſchadales* uſe in their greateſt dreſs, are made 584
in the following manner: the ſole is of white ſeal-ſkin, the upper
part of fine dyed leather, the hind quarters of white dog-skin;
what comes round the legs is of dreſſed leather or dyed ſeal-
skins: the upper parts are embroidered. Theſe buskins are ſo
extraordinary, that if a batchelor is obſerved to wear them he is
immediately concluded to be upon a ſcheme of courtſhip.

They wear the ſame ſort of caps as the people of *Jakutſki*. 291
In the ſummer they have a ſort of hats of birch bark tied about 171
their head: the *Kuriles* uſe in the ſummer time caps made of
platted graſs. The women's head-dreſs is the perukes that we 302
formerly mentioned; and theſe were ſo dear to them, that when 177

they

1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

302 177 291 1

they came to be Chriſtians they were with difficulty prevailed upon to quit this dreſs for one more decent: however, at preſent round the *Ruſs* ſettlements all is intirely changed, the women wearing ſhirts, ruffles, waiſtcoats, caps and ribbands; which change nobody now complains of, except the very old people. The women do all their work in mittins: they formerly never waſhed their faces, but now they uſe both white and red paint; for white paint they make uſe of a rotten wood, and for red a ſea plant *, which they boil in ſeals' fat, and rubbing their cheeks with it make them very red. They dreſs moſt in the winter time, eſpecially when they either receive or pay viſits.

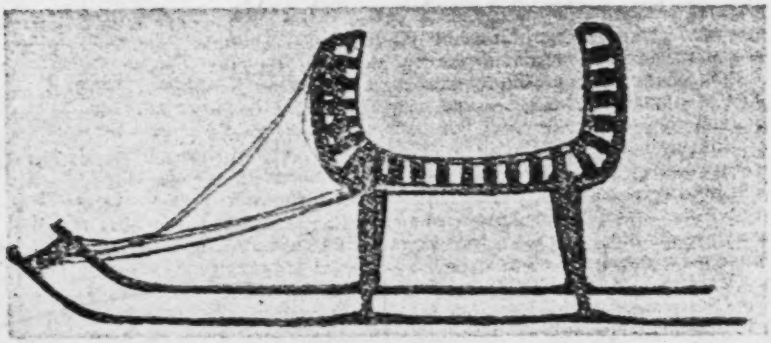
435 The common cloaths for a *Kamtſchadale* and his family will not coſt him leſs than an hundred rubles, for the coarſeſt worſted ſtockings, which coſt in *Ruſſia* 20 kopeeks, cannot be bought here for leſs than a ruble; and all other things are ſold in the ſame proportion. The *Kuriles* are more able to buy good cloaths than the *Kamtſchadales*, for they can purchaſe for one ſea beaver as much as the *Kamtſchadales* can for twenty foxes, and one beaver coſts the *Kuriles* no more trouble than five foxes do the *Kamtſchadales*; for he muſt be a good hunter who catches more than ten foxes in the winter, and a *Kurili* thinks himſelf unlucky if he doth not catch three beavers in the ſeaſon; beſides which great numbers are thrown upon the ſhore by ſtorms,

* Fucus marinus abietis forma. Pinus maritima, ſeu fucus teres. Dood. Append. 326. Ray Linn.

CHAP.

6:Antropova E-4 (no date) 1964 RY3 Kamchadal RY3

493



18th-century dogsled.

105

handle. Later the horn was replaced by an iron tip. Gathering plants was women's work. Fishing and hunting were men's occupations, but the preserving of fish was in the woman's domain, as were the spinning of thread for the nets from nettle, the weaving of mats, and sewing of clothes. Krasheninnikov reports that preparing food, tending the dogs and all carpentry work were done by men.

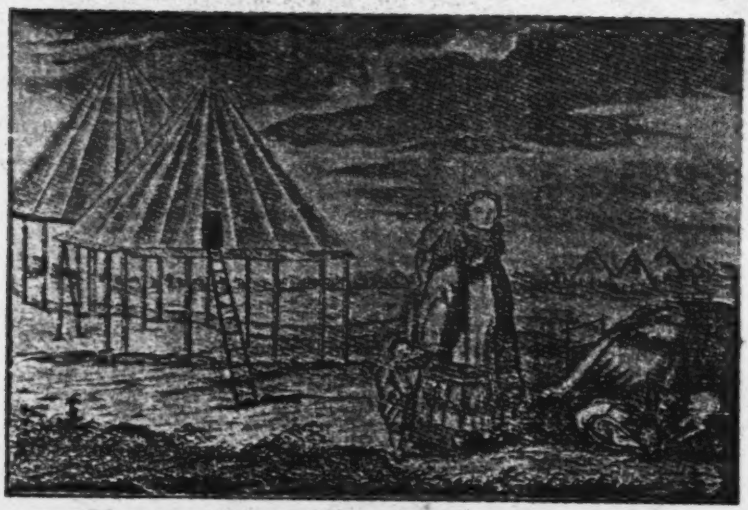
The Russians found among the Itel'mens a highly developed neolithic technology. "The former Kamchatka metals, almost until the coming of the Russians, were bone and stones. They were used in the making of axes, knives, spears, arrows, lancets and needles," Krasheninnikov writes about the Itel'mens. Rock crystal was also widely used for knives and tips. Fire was made with a wooden drill. Food, mainly fish and meat, was cooked even in the early 18th century in wooden troughs, into which red-hot stones were thrown.

The only domesticated animal of the Itel'mens was the dog. Later, harness dog-breeding of the so-called Eastern Siberian type developed in Kamchatka. However, until the middle of the 19th century, the Itel'mens used their ancient sled with two pairs of arched staves and a saddle-like seat. At the time of Krasheninnikov's visit, the Itel'mens had gliding skis, but used mostly woven snowshoes. River navigation was by bat—narrow boats, hollowed out of whole poplar trunks. For stability and greater carrying capacity, two of these boats were sometimes tied together and covered to make a platform. Krasheninnikov reports that it took the Itel'mens three years to make a bat with a stone adze.

The Russians called the Itel'men villages in the 18th century ostrozhkas, or "little forts." They were situated along river banks and consisted of winter and summer dwellings. The winter dwelling was a semiunderground yurt, as it was then called by the Russians, with an entrance through the smoke-opening in the roof. The dwelling also had a side exit, but this was used only by women and children. The summer dwelling of the individual family was the so-called balagan—a pyramidal, grass-covered tent set on high platforms resting on piles. The ancient dress of the Itel'mens resembled Koryak and Chukchi dress.

Such, in its general features, was the material culture of the Itel'mens in the beginning of the 18th century. Analogous to the low level of material production were the primitive forms of social relations.

6:Antropova E-4 (no date) 1964 RY3 Kamchadal RY3



342
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231

Village, 18th-century engraving.

105
621

At the time of the first Russian acquaintance with Kamchatka the Itel'mens maintained a primitive-communal order. "Until its subjection to Russian rule," wrote Krasheninnikov, "this wild people lived in a state of complete freedom; it had no masters, was subjected to no laws, and paid tribute to no one. Old and courageous people had superior position in every ostroshka, but this meant only that their advice was hearkened to. Generally, there was equality among them, no one could issue commands to anyone else, and no one had the right to mete out punishment on his own to anyone." Every village was inhabited by members of one clan. The semidugout housed several related families; the number of its inhabitants sometimes was as high as 100. They were bound by collective production and consumption. The custom of vendetta prevailed.

The woman held a high position in family and social life. Many features of matriarchy persisted in the Itel'men social system. These included the husband's moving into the wife's home, or at least temporary residence in the father-in-law's house; marriage by working for the bride, which involved the groom's moving to her home and performing various tasks. But the matriarchal organization was already in a state of disintegration in the beginning of the 18th century. Constant wars among individual clans and with neighboring peoples, waged for the sake of seizing women and captives, who were partially turned into slaves, intensified this process. The arrival of Russians in Kamchatka led to rapid changes in the economy and life of the Itel'mens.

The religious notions of the Itel'mens, according to 18th-century explorers, and primarily Krasheninnikov, had many elements in common with the beliefs of the Koryaks and Chukchi. These included the idea of the raven-creator, rituals and celebrations connected with the annual economic cycle, whale, bear and other ceremonials, consisting of "treating" and "giving gifts" to the animals killed in the hunt. The most important of these was the fall festival, ending in "purification"—passing through hoops of birch twigs. The Itel'mens believed in evil mountain and forest

7:Lesseps T-3 (1787-88)1790 Kamchadal

177 The inhabitants of Bolcheretſk differ not
291 from the Kamtſcadales in their mode of
563 living; they are leſs ſatisfied, however, with balagans, and their houſes are a little cleaner.

Their clothing is the ſame. The outer garment, which is called *parque*, is like a waggoner's frock, and is made of the ſkins of deer, or other animals, tanned on one ſide. They wear under this long breeches of ſimilar leather, and next the ſkin a very ſhort and tight ſhirt, either of nankin or cotton ſtuff; the women's are of ſilk, which is a luxury among them. Both ſexes wear boots; in ſummer, of goats or dogs ſkins tanned; and in winter, of the ſkins of ſea wolves, or the legs of rein deer *. The men conſtantly wear fur caps; in the mild ſeaſon they put on longer ſhirts of nankin,

439 * Articles of apparel made of the ſkins of rein deer are procured from the Koriacs.

7:Lesseps T-3 (1787-88)1790 Kamchadal

177 or of ſkin without hair; they are made like
291 the parque, and anſwer the ſame purpoſe,
563 that is, to be worn over their other garments. Their gala dreſs, is a parque trimmed with otter ſkins and velvet, or other ſtuffs and furs equally dear. The women are clothed like the Ruſſian women, whoſe mode of dreſs is too well known to need a deſcription; I ſhall therefore only obſerve, that the exceſſive ſcarcity of every ſpecies of ſtuff at Kamtſchatka, renders the toilet of the women an object of very conſiderable expence: they ſometimes adopt the dreſs of the men.

262 The principal food of theſe people con-
462 ſiſts, as I have already obſerved, in dried
222 fiſh. The fiſh are procured by the men, while the women are employed in domeſtic occupations, or in gathering fruits and other vegetables, which, next to the dried fiſh, are the favourite proviſions of the Kamtſchadales

7:Lesseps T-3 (1787-88)1790 Kamchadal

291 motion which this exercise requires, added to the weight of my Kamtschadale dress, threw me into a violent perspiration, and fatigued me extremely.

My dress merits a particular description; by which it will be seen that it gave me no very alert appearance. Commonly I wore merely a simple parque of deers skin, and a fur cap, which upon occasion would cover my ears and part of my cheeks. When the cold was more piercing, I added to my dress two *kouklanki*, a kind of parque that was larger and made of thicker skin; one of them had the hair on the inside, and the other on the outside. In the severest weather, I put on over all this, another kouklanki, still thicker, made of argali, or dogs skin, the hairy side of which is always undermost, and the leather or external surface of the skin painted red. To these

7:Lesseps T-3 (1787-88)1790 Kamchadal

291 kouklankis a ſmall bib is fixed before, ſo as to guard the face againſt the wind: they have alſo hoods behind, which fall upon the ſhoulders. Sometimes theſe three hoods, one upon another, compoſed my head dreſs, by being drawn over my common cap. My neck was defended by a cravat called ocheinik, made of ſable, or the tail of a fox, and my chin with a chin-cloth made in like manner of ſable, and faſtened upon my head. As the forehead is very ſuſceptible of cold, it was covered with an otter or ſable fillet, and this was covered again by my cap. My fur breeches gave me more warmth than all the reſt of my dreſs, complicated as it was. I had double deer-ſkin ſpatterdaſhes, with hair on both ſides, and which are called in Kamtſchatka *tchigi*. I then put my legs into boots made of deers ſkins, the feet having an interior ſole of *tounchitcha*, a very ſoft graſs, which has the quality of preſerving heat. Notwithſtanding

J.Lesseps T-3 (1787-88)1790 Kamchadal

291 ing theſe precautions, my feet, after travelling two or three hours, were very wet, either from perſpiration or the gradual penetration of the ſnow; and if I ſtood ſtill for a moment in my ſledge, they became immediately frozen. At night I took off theſe ſpatterdaſhes, and put on a large pair of fur ſtockings made of deer or argali ſkin, and called *oumti*.

000 Notwithſtanding my fatigue, I made no ſtop at Kirgan. A few werſts farther on, I perceived a volcano to the north, which emitted no flame, but a column of very thick ſmoke aſcended from it. I ſhall have occaſion to return this way, and will then ſpeak of it more at large. I obſerved near Machoure a wood of firs, tolerably buſhy, and which was the firſt I had ſeen in Kamtſchatka. The trees were ſtrait, but very ſlender. At two o'clock in the afternoon I entered the village of Machoure, which is

7:Lesseps T-3 (1787-88)1790 Kamchadal

353 corner of the apartment * a wretched image of ſome ſaint, ſhining with greaſe and blackened with ſmoke. It is before theſe images that the Kamtſchadales bow themſelves, and offer their prayers. The reſt of the furniture conſiſts of ſeats and ſome veſſels, made either of wood, or the bark of trees. Their cookery utenſils are of copper or iron; but they are all diſguſtingly filthy. The remains of their dried fiſh are ſcattered about the room, and the women or the children are continually broiling pieces of ſalmon ſkin, which is one of their favourite meats.

352 415 356 511

171 291 854 The ſingularity of the children's dreſs particularly attracted my attention; it is ſaid exactly to reſemble that of the Koriacs. It conſiſts of only one garment, that is, of a

* This nook is in a manner diſtinct from the room, and is leſs filthy, becauſe it is leſs frequented. It is a place of honour ſet apart for ſtrangers.

ſingle

7: Lesseps T-3 (1787-88) 1790 Kamchadal

291 824 854 ſingle deer ſkin, that covers and ſits cloſe to every part of the body, ſo that the children ſeem to be entirely ſewed up. An opening at the bottom, before and behind, affords an opportunity of cleaning them. This opening is covered with another piece of ſkin, which may be faſtened and lifted up at pleaſure; it ſupports a tuft of moſs *, placed like a clout between the legs of the child, and which is renewed as often as it becomes neceſſary. Beſides the common ſleeves, there are two others hanging to the garment to place the arms of the child in when it is cold; the extremities are ſewed up, and the ſleeves lined on the inſide with moſs. There is alſo a hood fitted to it, made of the ſame materials as the reſt of the dreſs; but in yourts the heads of the children are almoſt always bare, and the hood hangs therefore upon their ſhoulders. Beſide all this,

* They make uſe of the herb called *tomchitcha* for the ſame purpoſe.

they

7:Lesseps T-3 (1787-88)1790 Kamchadal

291 they have a deer ſkin girt, which ſerves as a
854 ſaſh. The women carry their children on their back by means of a ſtring, which paſſes round the forehead of the mother and under the buttocks of the child.

171 The toyon of Karagui, at whoſe houſe we
622 lodged, was an old rebel. It was with ſome difficulty he had been brought back to his duty, and he gave us ſome uneaſineſs by his poſitive refuſal to procure us fiſh.

The manners of the inhabitants of this oſtrog are very ſimilar to thoſe of the neighbouring Koriacs. This analogy is as conſpicuous in their idiom as in the dreſs of their children. I had an opportunity of remarking it the day after our arrival.

Underſtanding that there were two hordes of rein deer Koriacs at no great diſtance, we ſent immediately a meſſenger to them to requeſt

22: Guillemard T-2 (1882) 1886 Kamchadal

563 whole of the labour and material necessary for its construction was being gratuitously given by the inhabitants. I am obliged to record the fact that the building did not appear to be progressing with very great rapidity.

000 The weather of the previous day showed little signs of improvment. A biting wind with rain and sleet at intervals made us not sorry that we had settled to take a Sunday's rest here. Some fifteen miles or so to the eastward is a fine range of mountains about five thousand feet in height, which the downpour of the day before had covered to the lower slopes with fresh snow. Here and there a passing touch of sunlight fell upon the peaks and threw them out in bold relief against the leaden sky. But, late and cold as it was, the fishing had not ceased, and by the river-side they were cleaning and preparing Kisutchi—the latest salmon that visits Kamschatkan waters. Numbers of the King Salmon (*O. orientalis*) hung drying in the balagans; many of very large size.

132 The current of the river is rather swift here and at Werchni, and
133 we learnt that it does not usually freeze completely over until the end of January. It would seem as if the severity of the frost were never very great until that month. The snow invariably falls throughout the country in October, or even earlier, but it is seldom fit for sledge-travelling until November.

281 While at Melcova we tried to get some of the reindeer-skin
291 dresses of the country, as we had already felt the cold considerably in European clothes, and knew that at this season the thermometer would sink steadily from day to day. They had none for sale in the settlement, and we had to send over to Werchni Kamschatka for them. These dresses are of two kinds, the *kuklankas* and *parkas*, and are merely loose sacques composed of pieces of reindeer-skin beautifully dressed, and sewn together with thread made from the sinew of the animal, just as are the "karosses" of South Africa. They are provided with a large bearskin hood, and are put on over the head without fastening of any kind. The rest of the costume is composed of a pair of breeches of like nature, and boots almost

22: Guillemard T-2 (1882) 1886 Kamchadal

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exactly resembling those in use in Lapland,—made of soft leather throughout, the sole included. The toe is slightly turned up, probably to keep the feet in place when in snow-shoes, and the

OUR COSTUME ON THE LOWER KAMSCHATKA.

boot is tightly stuffed with fine hay, which is intended to supply the place of stocking and sole combined. The *kuklanka* is merely a double *parka*, having the fur both outside and inside.

000 On the morning of the 4th September we left Melcova and

22: Guillemard T-2 (1882) 1886 Kamchadal

177 Most 1
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of them were clothed in leather breeches and the boots I have already described, with the ordinary loose blue shirt of the Russian peasant, but some had already commenced to wear the *parka*. These are not all of reindeer, which is not a common animal except among the Koriaks, but are also made of bear and dog fur, although the dogs are not grown for the purpose, as is the case in Lapland.

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If leprosy be in any way connected with a diet in which fish is one of the chief constituents, as is by some supposed to be the case, in no country in the world should it be more prevalent than in Kamschatka. Dr. Dybowski had assured me that it was very common, and had shown me photographs in which the expression of the disorder appeared identical with that unfortunately so frequent in Norway. But the only case which came under our notice was at this place, and since the sufferers do not appear to be secluded in any way, it is only fair to conclude that, in the interior of the country at least, the disease cannot be very prevalent. Syphilis is, unhappily, very general, but its effects are now far less terrible than on its first introduction.

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We paddled merrily down stream in spite of the still unsettled arguments as to the price we were to pay our men. Below Mashura the pines become more numerous, and the perpendicular mud cliffs are a characteristic feature of the river. Beneath these we found the depth of the stream to be often as much as eighteen or twenty feet, but the mean depth is probably not more than half as great. Huge piles of driftwood block the banks of every low promontory, and testify to the enormous force and volume of the stream upon the breaking up of the ice,—a phenomenon which can dimly be realised from the wonderfully graphic description of Mr. Seebohm in his "Siberia in Asia." Owing to the increased depth of the water, snags became less frequent and navigation easier; but the size of our rafts prevented us from making more than five versts an hour, a rate that our log, frequently heaved and with corrections applied for the current, told us to be fairly constant.

Hitherto we had been able with the greatest ease to shoot as

28: Sarytschew--67 T-1 (1789-90) 1806 Kamchadal
116, 157, 177, 181, 291, 342

"On comparing the present condition of the Kamtschadales, and their way of living, with Krascheninikow's description of them, we find them to have undergone a remarkable change. They have now almost entirely renounced their former superstitious customs, and submitted to baptism. Jurts, or subterraneous dwellings, are now vanished, and their place is every where supplied by Russian isbas. The female Kamtschadales have a dress for holidays very similar to those of the female Kosaks, for they wear stomachers and petticoats, and bind a handkerchief round their heads. The abundance of fish, and the facility with which they prosure a subsistence, now grown pleasant by habit, are probably the causes why they make no exertions in agriculture, or the breeding of cattle. It is much more remarkable, that their long and close intercourse with the Russians should not have given them a little more worldly wisdom; for they continue to this moment to barter their sables and foxes skins for the merest trifles. With this deficiency in cultivation, they retain, however, their good qualities, and are just as good-hearted, sincere, peaceable, obliging, and hospitable as before. Their prominent faults are uncleanliness and idleness. Thieving is very rare, and murder still more rare. Some travellers charge them with the vice of drunkenness, but I cannot confirm this with my testimony; whatever bad exceptions there may be, they cannot serve as a general rule."

29:Cochrane T-2 (1821-22) 1824 Kamchadal

157 dences for the balagans or places which they use
221 for drying their fish. Thus the summer is employed
177 in preparing food against the winter, which latter is taken up in the chase. Beyond this the Kamtchatdale is still the same lazy, drunken, servile animal as formerly. Their ancient language is not forgotten, but is so far out of use that there are few who do not speak Russian. Most of the aborigines are baptized, and may be said to live as the Russians do. The number of real Kamtchatdales who retain their ancient usages is small. They reside on the northern coasts beyond Tygil and Nishney Kamtchatsk. Hospitality is the most striking feature in their character; but they are also distinguished by their strict adherence to truth, and their honesty is proverbial. Without being forward to complain of ill-treatment, they will fearlessly recount it when
622 questioned. They are in part governed by their
631 own Toions or Chiefs, but an annual visit is made
R to each village by the Ispravnick or Chief Judge,
177 as well for the purpose of collecting sables as of
.63 administering justice.

177 Their dress is the same as formerly, that for the
291 winter season being made of the skins of beasts;
435 but in summer they wear nankeens, and at present there is hardly a Kamtchatdale who does not wear a shirt. The women have also adopted the Russian head-dress, the articles for which are procured
181 from the pedlers at a most exorbitant rate. It is sur-
435 prising that this people who have now been feeling

29:Cochrane T-2 (1821-22)1824 Kamchadal

631 money as possible. The very shortest term of a
R chief's command at Kamtchatka should be ten
177 years: let him then only be liberally paid, and I
.63 will venture to say, that many suitable characters will be found, who will prefer to administer justice with clemency and honor, to the degrading of their characters by a mean and derogatory traffic. If an increase of rank, double pay and provisions, an extra pension, and the most unlimited powers are not sufficient to ensure a just discharge of the duties, what besides conscience ever can induce it?

136 Of the Kurile Islands, though they are not now
161 in the government of Kamtchatka, having been
651 ceded by the Emperor in property to the American
R Company, I shall make but a very few remarks,
177 and with them close my observations on Kamt-
.65 chatka.

This chain of islands is divided between the Russian and Japanese empires; of those belonging to the former empire, but few are inhabited. The first Kurile, situate at sixty-five miles from Cape Lopatka, has three yourtes, with four males and eight females, nominally paying as tribute six sea-otters and twelve roubles in money; but, as no sea-otters are found, and the islands abound in foxes, seven of these are received in lieu of them. There is in the island a tolerable road-stead for small craft on the NW side. Immense quan-
237 tities of waterfowl, as ducks, geese, and swans,
291 frequent the place; and from the skins and feathers

29:Cochrane T-2(1821-22)1824 Kamchadal

291 the inhabitants make their parkas and all their warm
237 clothing, which are also exceedingly comfortable
and beautiful. The climate of the islands resem-
132 bles that of St. Peter and St. Paul's. The soil is
134 generally good, producing fine pastures. On the
231 first isle there was formerly an abundance of cattle,
but now only two cows remain.

133 The second island, about ninety miles from the
161 first, has seven yourtes, with thirty-five males and
651 forty-two females, paying tribute for itself and
R the fourteenth isle, nominally, thirty-five sea-
177 otters; that is, twenty-three foxes and one hun-
.65 dred and fifty roubles. The fourteenth isle has
three yourtes, fifteen males, and seventeen fe-
males. Of the intermediate islands, and those be-
yond the fourteenth, I could obtain but very little
information; the whole are evidently volcanic pro-
ductions, and are supposed to have been separated
by some violent convulsion of nature from the
peninsula of Kamtchatka. The islands, which are
lofty and bold, are said to be without rivers, nor are
there any harbours known. It is to be remember-
ed, however, that they have been but very im-
101 perfectly surveyed. The inhabitants are supposed
197 to be of the same origin as those of Kamtchatka,
302 though they differ in the custom of wearing long
651 beards, which was probably introduced among
R them by the Russians. Their dialect is the same
177 with that of the inhabitants near Cape Lopatka;
.65 from whence baidares are frequently sent to the
first and second isle, to bring the tribute and furs.
[the Kurils--Analyst]